THE Apostate Incendiary REBUKED,

And the People called *Quakers* vindicated from *Romish* Hirarchy and Imposition.

IN A

Serious Examination

OF

VVilliam Mucklows *Liberty of Conscience asserted against Imposition*;

But proved a Liberty of the Flesh, Self-Will, and Confusion, repugnant to the Liberty which is in Christ Jesus, and against Unity and Order in his CHURCH.

By one whose Rejoycing is the Testimony of a good Conscience towards God and Man,

G. Whitehead.

Now I beseech you Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, Rom. 16. 17.

They crucifie to themselves the Son of God afresh, and put him to open Shame, Heb. 6. 6.

But if any Man seem to be contentious, we have no such CUSTOM, *neither the Churches of God,* 1 Cor. 11. 16.

Printed in the Year, 1673.

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Guildford Meetings

A SHORT EPISTLE To Friends who love the true Light, and desire *Sion's* Prosperity.

Dear Friends,

WHo have received and do retain the Love of the precious Truth; it was for your Sakes and the Truth's, that I was pressed in Spirit in a godly Zeal, thus to appear against this deceitful Worker and treacherous Spirit, which at length hath shewn it self in open Enmity against the Truth, and us the Church of Christ and elect People of God called Quakers; otherwise we were unwilling these Controversies should have been brought into the World, being occasioned by some that have walked among us, who should have been reclaimed by the Strivings of God's holy Spirit with them, and the Churches Admonition therein to them, but they had kickt against the Lord, and spurned at his People, hating to be reformed, and therefore open Rebuke is just upon such treacherous Betrayers and deceitful Workers; one of whom this W. M. hath shewn himself to be, even an Engine of Sathan and Member of Anti-christ, not only in his being an Informer of Truth's Adversaries against us, but also in publishing and delivering (near our Meeting Door to the People) his malitious, lying and confused Papers, striking at Elders and ancient Friends among us in this City of London; whereby he hath gratified Scorners, and afforded a Theam and Text to that insolent Scoffer, and irreligious Agent of Hypocrites

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Fra. Chadwel, *that old disturber of our Assemblies, who frequently abuseth the Name of Christ, and whom the Truth, hath often confounded and discovered his Wickedness and Lyes:*

* *Whose false Doctrines & Blasphemies against the true Light, we have also upon Record.*

* *This is the Fruit of* W. M. *his Work to animate Scornes and Blaphemers; the Lord will reward him and all such perfidious Apostates who crucifie to themselves the Lord of Life afresh, and put him to open Shame; who most unworthily have eaten and drunk among, and been convinced of the Power and Presence of the Lord being with us in our Assemblies, and that thereby he hath chosen us to be his People and Church; but they went out from us, because they were not of us, and now are become open Enemies in their self-Separation, Conceit and whimsical Motions, opposing the Power of God in his People, rendring his Church fallible, subject to err, and under an Apostacy, and setting up themselves as the infallible Judges over the Church, even over the antient Friends and Elders, who have kept their Integrity to the Lord, and such as therein are grown in that divine Understanding, Wisdom and Power (as many are among us) wherein all the Apostates and Anti-christs in the World cannot come near nor touch them, blessed be the Lord for ever: And as for our confessing, that we are the Church of the first-born, let our Doctrine, Testimony, Lives and Sufferings bear witness; and God's Power which is with us, and his Witness in Men's Consciences be our Proof beyond all that can be spoken, being therein manifest in men's Consciences (that are tender) in the Sight of God, having such a Place in the truly tender Consciences, that we need not impose upon them, as it was never our Principle to force, or drive them, or impose, or infringe upon their real Liberty, which is in the Gospel and Power of God, out of which there is no true Liberty; but for the seared and hardned Consciences of Apostates, Judasses and deceitful*

Workers

Workers (whoſe hypocritical Conformity is not at all deſirable to us) we leave them to the Judgments of God to awaken, who in his Day will further diſcover them, and kindle a Fire in them that will burn to the loweſt Hell, and be to their inceſſant Torment and Anguiſh, if they ſeek not a place of Repentance before it be too late; therefore dear Friends, be ye diligent, and watchful in the true Light to retain the Love of the Truth unto the End, and beware of deceitful Workers and Sowers of Diſcord; for they are Abomination to the Lord: And mark them that make Diviſion, and cauſe Offences contrary to the Goſpel; for they ſerve not the Lord Jeſus Chriſt nor his People, but their own Bellies, the Fleſh and Self-Will.

London 30th. 11th. Month, 1673. } Your Faithful Friend and Servant in the Lord's Work,

G. W.

A Serious Examination OF *William Mucklow's* Liberty, &c.

To his Title

[*Liberty of Conſcience aſſerted againſt Impoſition, propoſed in ſeveral Queries.*]

THe firſt part makes a great Shew, and proclaims him an eminent Aſſerter of a conſcientious Liberty againſt ſome great Infringement and Bondage; but he varies in his very next Words [*propoſed in ſeveral Queries*] as if he could not write conſiſtant Matter; for this contadicts his great Pretence before, and diſcredits it to thoſe that underſtand the Difference between *aſſerting* Liberty and *propoſing Queries*, which are about the *Impoſition* as well as *Liberty*: However we will take the Subſtance of them (inſinuating Aſperſions upon us) as poſitive as his Title; but the ground of his Queries and Charge implyed throughout them againſt *thoſe of the People called Quakers*, is as falſe as is his Work inconſiſtent; and in order to make it ſo appear, Let us inquire,

Firſt, What this *Impoſition* is in his Sence that he pretends to oppoſe?

2*ly*, Who *thoſe of* the Pople called *Quakers* that have aſſumed to impoſe, contratry to their former Teſtimonies, as he ſaith?

3*ly*, What this Liberty of Conſcience is in the Exerciſe of it that he pretends to aſſert

Firſt,

1st, To the first, This *Imposition* in his Sence, *and an inforcing Uniformity and Unity in outward Ceremonies and Gestures, yea, and that upon Persons before they found Convictions in themselves, thereby retaining and letting in the complying Hypocrite that should be cast out.*

2ly, Those of *the People called Quakers* thus charged, and *some Persons counted famous and renowned in the Congregation at the City of* London, *Ancient Heads, Elders in God, &c. that have reduced the People under this Yoak of Bondage.*

3ly, The *Liberty of his Conscience* is *to keep on his Hat in the time of publick Prayer to God in our Assemblies*, when owned by him (an unreverent Posture and causeless Sign, as among Beleivers * contrary to that Order and Custom in the Churches of Christ, wch was at first brought forth and setled amongus by his Power and in the Unity of the Spirit, and not by any Man's Imposition whatsoever; and therefore the Foundation of this Man's Work against us is both groundless, and he hath stated the matter very falsly and disingenuously; for in the same Spirit and Power of Christ we have endeavoured to remove *Joh. Perrot's Imposition* (who was the great Examplar) of disorderly *keeping on the Hat in time of publick Prayer* among us, as they may remember, he first gave the Occasion and Offence to the Church of Christ, by severely imposing it, and judging our innocent Practice (of putting of our Hat in publick Prayer) to be *Accursed, Idolatrous, a Romish Tradition, and to be repented of, as his Soul had done, &c.* Whereby (together with his Example) some were seduced into a Party and Prejudice; this in the Name and Power of our Lord Jesus Christ we witnessed against, and that imposing exalted Spirit, as repugnant to that Unity and good Order, which in the beginning the Lord led us freely into, upon which *J. P.* the Imposer, being frustrated of his singular Rule and Sect-Mastership, did grant a Relaxation, leaving all *to the free Spirit of God in keeping on or putting off the Hat in Prayer*, contrary to his judging the latrer *Idolatry, Accursed*, &c. But afterward his pretended Liberty of Conscience extended to this

* Howbeit it hath been a Mark of our disowning the Prayers of the wicked and Unbelievers, and the same Spirit that hath led us to deny doffing our Hats to Men, or to honour proud Flesh, hath led us to doff them in Prayer to God in our Assemblies.

that

that he might do that to day in Truth and Righteouſneſs, which to morrow he might be aſhamed of, or be denyed in by the ſame Spirit [Sordid Ranteriſm and Blaſphemy] and after he went into *Jamaica* he could get *into worldy pomp and preferment, put of his Hat to Men, and* (in officiating the place of a Clark) *moſt ſtrictly tender Men Oathes*, &c. inſomuch that ſome that had admired him, then were aſhamed of him and his Ranteriſm; and ſome of them who for a time were drawn aſide and darkned, who were of the more honeſt and conſcientious, after ſome Labour of Love uſed (with them to convince them) came to a Sence of the Power of God, which rent the Vail, and broke their Hearts, brought them to judge that dividing Spirit, and reduced them back to their firſt Love and primitive Order; therefore his Charge of *inforcing Uniformity and Unity in outward Geſtures upon Men before Conviction, and ſo far retaining and letting in the complying Hypocrite* (which he flings upon thoſe that are accounted renowned Elders among us in the City of *London*) Is all of it utterly falſe, and alſo contains a ſlanderous Aſpertion againſt thoſe that are let in and owned among us, as being *complying Hypocrites*, which he cannot prove, nor inſtance any of them that hath thus hypocritically complyed before Conviction, nor that we have Unity with ſuch; I doubt not but many can with good Conſcience teſtifie againſt him in this Matter; and he might have given a more honeſt Account if his Conſcience were rightly exercized; for hath not he himſelf been ſought in Love and Tenderneſs both by perſwaſive Means for his Conviction with Patience and long-Suffering (by Friends that wiſhed him well) to reduce him out of that Spirit of Prejudice and Oppoſition (which would cover it ſelf with the Hat) that he might have come into the Unity of the Spirit and Society of the Lord's People? But he hath rejected Counſel, and perſiſted in Hardneſs and Wilfulneſs, crucified and ſlain the juſt one in himſelf, and become an open Enemy, having entred into *Judas*'s Way, both to the Grief of God's Spirit and People, with whom we include his tender Wife or Mother, or thoſe Relations, whoſe Reſpect to the Truth and People of God might have ſome Influence upon him, if he were not a ſurly, wilful and conceited Man; yet his great Pretence is for *Liberty of Conſcience*, but what a tender Conſcience he hath we may eaſily judge from what follows.

First, In his Query, viz. *Whether it hath not been experienced how difficult it is to root out such, when once they have reduced a People to this Belief, and they in the Exercise of this Authority, because the Honour of being invested in such a Capacity, doth oblige Men to secure themselves in this Superior Orbe, and stirs up Men of Parts and Ambition to support such an Hirarchy, in Expectation that it will at last fall unto themselves.*

2*dly*, By his insinuating against us in Print, *as supporting such an Hirarchy, as usurps the Place of the Head, breaks in sunder the Unity of the Body, sets up another Head besides Christ, with* Romish *Positions, such kind of Apellations, Principles and Pretences, as the Church of* Rome *did obtain her unlimitted Power by.*

How now *William*, Is this thy tender Conscience, Moderation, Love and Charity professed towards the People of God called *Quakers*? O envious Man, and peevish Incendiary, who art thus reviling and slandering them in the Sight of the Sun; do not these thy invective Insinuations savour of the Malice of Satan in the height? Tending to stir up Persecution to destroy and root us out (if the Lord were not a Wall about us) and to beget that Jealousie in the Powers against us that's more cruel then Death; and even at this Juncture when the Stream appears against the *Papists* and *Rome*'s Hirarchy? Let the Lord and all that fear him, or are charitable, judge concerning thy Conscience and Charity towards us in these inveterate Suggestions; who yet knowest in thy Conscience that we deny the Pope and *Rome*'s Hirarchy.

But though the *Romish Hirarchy, usurping the Place of the Head, enforcing Men to an Uniformity before Conviction, making them Hypocrites, Arbritary Rule or Judicature, excommunicating Persons meerly for their tender Consciences*, be all utterly denyed and detested by us: Yet in the true Church, which Christ was (and still is) the Foundation and Head of, God was known to be the God of Order and not of Confusion, and he afforded *Helps* and *Governments* in the Church, which could be no such Usurpation or Arbritaries as this Man falsly insinuates against the ancient Friends and Elders amongst us: There were Elders that did rule well, Overseers made by the Holy Ghost, and they had Power from God therein, to set divers things in order, and not only to exhort, perswade and admonish Persons among them, but also to reprove, rebuke and (in the

Name and Authority of Christ) to command, charge, enjoyn (and in that Sence) to *impose* among themselves matters or things relating to Society and good Order in the Church (as we know no religious Society but hath a Care of its Preservation) as in the Wisdom of God they saw Cause; the Churches of Christ had also Power and Authority in his Name to reject, withdraw from, exclude out of their Communion obstinate and disordily Walkers among them, and all this before *Rome's* usurped Hirarchy: See *Mat.* 18. *Ch.* 17. *ver.* 18. 1 *Cor.* 12. 28. *Ch.* 11. *ver.* 34. *Ch.* 5. 4, 5, 2. 2 *Thes.* 2. 15. *Ch.* 3. 6. *ver.* 14. *Tit.* 1. 5. *Rom.* 16. 17. 1 *Tim.* 1. 19, 20. *Phil.* 4. 8, 9. 1 *Cor.* 14. 37. *Ch.* 4. 17, 19. with many more.

Now let us consider *W. M's tender Conscience as to the Lord his further Manifestation, &c.* for his *wearing his Hat in time of publick Prayer*, where he tells us, *that we greatly err who say, the keeping on the Hat is a Practice introduced, unless we can prove it is done upon a religious Account, when as in Truth it is only a Custom left which they formerly practized*; this agrees with what they say in their *Spirit of the Ha*, p. 24. *That they keep it neither off nor on upon a religious Account*: Then this bespeaks their meer Indifferency in the Case, if not upon a religious Account; there is no such tender Conscience nor farther Manifestation in the matter on their parts; wherefore their Pretence of both is a meer Dissimulation and Cheat; and if then this Man's Conscience were not asleep, or much hardned, he might see it is in his Wilfulness and Opposition, that he hath persisted in such a reproved and offensive Gesture, as he hath neither the Exercise of Conscience nor Religion in: See what his asserting Liberty of Conscience amounts to; he should have rather entituled his Paper [*Liberty of self-Will and a perverse Spirit asserted against the Unity and Order of the Church of Christ and People of God called* Quakers] And how do we err in saying, their irreverend Posture *is introduced*, when it was both brought in and imposed long after they accustomed the contrary in the Church?

But his main Allegation is, *He wants* (or finds not) *the Lord's Requiring for the Practice of him.* How should he know his Requiring, for that which he is prejudicially engaged against? And in such a hardned wilful State (that feels not the living Union) wherein he hath resisted the holy Spirit in his People, and quencht it in himself? and how should such a one that despises the Church of Christ

Chriſt, and reviles the Lord's People (in that State) joyn with them either in the Unity or Order of Life? This Man therefore playes the hardned Hypocrite and Diſſembler, while he ſeems to complain of *being excluded out of our Communion*, when he deſires it not with us, having excluded himſelf, and odified us as groſly as he can to the World.

His Complaint of *Excommunication, denying him, and others, the Benefit of Marriage and Burial, having a Propriety therein, only for the Omittance of keeping of the Hat in time of Prayer*, is neither fully nor truly ſtated; for firſt, we do not deny them Marriage in it ſelf, but among us, and as being out of Unity and Charity with us (which is more then only for the ſaid Omiſſion) we may not in Conſcience be their Witneſſes.

2dly, *Denyal of him Burial*, He hath not Cauſe to caſt that upon us without Diſtinction.

3dly, Yet our Friends have Reaſon to take Care whom they admit Burial among us, to prevent Reproach, as much as in them lies.

His ſaying, *They give that Meeting this Appellation, THE BODY*, is not true, but alſo falſly & ſcornfully given in the *Spirit of the Hat*, to the Meeting in *Devon-ſhire-Houſe*; for *the Body* is but one, and hath many Members; ſo alſo is Chriſt, which is not made up of one particular Meeting, but of the univerſal Church of Chriſt, or general Aſſembly of the firſt-born; and the *Tryal of Motions and Unity* is by that Life and Spirit which ſearches all things, and whereby the ſpiritual Man judgeth all things, and not by a few *that ſeek Preheminence*, nor do ſuch ſway *over us or our Body*, as he falſly inſinuates, who himſelf is one of the ſame Spirit.

Many are filled with Prayer and Praiſes to the Lord *in ſilent Meettings*, who notwithſtanding ſometimes requires ſome outward Expreſſions thereof, both in Words and Geſtures, and that in deep Humility of Soul, *with unvailed Spirits and Heads too*, which for this Man to oppoſe and ſhew a publick Sign againſt, is no token of Humility, but of Hardneſs and ſelf-Exaltation.

As for what *Geſtures* we may uſe in our private Devotion and Prayer, whether *walking by the Way*, or on our Beds; it follows not that we muſt needs be in the ſame poſture in publick Prayer in Meetings, any more then we are to follow our uſual Labours or

Vocations in our publick Meetings; and we are not accountable to Apoſtates of the manner of our private Devotion: What we do is ſingly to the Lord without Reſpect to Spectators (none being preſent) but in our Aſſemblies, he who is the God of Order and not of Confuſion, hath called us to expreſs or ſhew forth *Reverence and Order*, for the Sake of others, and to do *all things to Edification*; and God's Power & Preſence we feel with us in what we do; but one while this Man is heaping Queſtions againſt our Practice, another while his Complaint is only about *impoſing Poſtures upon our Fellow-Members*, which is falſe; for they give us no ſuch Occaſion, nor hath he approved himſelf *as our Fellow-Member*, who hath ſlighted our Teſtimony and Exhortation, and refuſed to hear the Church, being one of them that *went out from us, for that they were not of us; for had they been of us, they would have continued with us.*

To his Query, *Whether the Head mentioned in Cor.* 11. *may not be covered with a Hat off, and uncovered with a Hat on?*

Anſw. The Head Chriſt (whom he means) may; but this Man hath nor rightly conſidered the Apoſtle's Words in reſtraining them only to that Sence of *the Head*, when they alſo relate to an outward Order or different Poſtures of Men and Women; ſee *ver.* 5, 6, 7, 13. which argue that the Women would be uncovered then, which was not comely in them as in the Men; and the men's being uncovered appears to be in Oppoſition to the *Jews* Vails and Coverings under the Law; as for the Head Chriſt, he ought not to be covered in the Women any more then in the Men.

Que. *Have not ſome kneeled, ſat, and ſtood in publick, &c. Whether a Cap is not as real a Covering to the Head as a Hat?*

Anſw. No, that it is not; but theſe Queſtions are to excuſe himſelf, and recriminate our Friends; he ſtates not the Ground of the Difference, which lies chiefly in that *Spirit of Diviſion and Oppoſition* in himſelf and ſome others, which ſhould it ſeek to make Diſcord and Parties, either about *kneeling, Cap on, or Cap off in Prayer*; the Life and Power of God in the Church would riſe up in Judgment againſt it and the Diſcord-Makers; he triffles touching *wearing a Cap, ſtanding or ſitting*; for God allows a Conveniency, and what is expedient for the Neceſſity of the weak, and aged, and feeble in Body, who are not in Prejudice or Oppoſition in what they

they do; yet however, where the ſubſtantial part of true Worſhip is known, which is in *Spirit and Truth*, with *a naked, bowed and broken Heart before the Lord*; there will be no Straitneſs nor Scruple to expreſs it with uncovered *Head and bended Knees as to the Lord*, which was practiced among the Saints of old; but the Liberty we have in Chriſt touching theſe leſſer matters, we are not bound to give a particular Account of to an Apoſtate, who with an evil Eye hath ſought to ſpy it out, and with a prejudiced Mind heaps a Multitude of Queries to us; but for no ſerious or good End to be ſure, having ſlandered and traduced us as *Uſurpers, Impoſors, ſelf-Seekers Romiſh*, and what not? However God and our own Conſciences bear us Witneſſes, that we would not uſe or ſtrain our Liberty to give either Offence or Occaſion of ſtumbling to our weak Brethren, as falſe Brethren give by their fleſhly Liberty of *Self-Will*, wherein this Man cannot excuſe himſelf by his pleading *the Apoſtles forbidding to judge one another in Meats, or Drinks or Dayes*; ſo he was ſo tender of offending his weak Brother about Meat, that he would rather forbear eating Fleſh, which may condemn this man's Hardneſs, who would not ſo much as forbear his Hat a little ſpace in Prayer to ſhun ſuch an Occaſion; ſo little Regard hath hee either to his weak Brethren, or to the Church for their Sake; howbeit, when abſtaining from Meats came to be impoſed, the Apoſtle oppoſed it as a Doctrine of Devils, which is to our Purpoſe of oppoſing *John Perrot*'s Impoſition about the Hat.

Que. *Why not in propheſying* (he meanes) *keep off the Hat.*

This *Query* is becauſe men's praying or propheſying with the head covered is forbidden; wherein he ſeems to tell us, we fail in the latter, which, if it were ſo, is no ground to oppoſe us in the former, or to gain-ſay that part of Obedience that appears: But he is miſtaken in taking the whole Courſe of preaching to be that Prophecying intended, that is brought in with Praying; for *all* preaching cannot be that *intire* or *peculiar Prophecying*, which where any one is immediately called to; I grant, that its moſt comely to ſtand up with the Hat of; beſides there is a difference between praying to God and preaching to Men: I could ſay more to this Matter, but the Man is unworthy; alſo I am informed *W. Penn* did privately anſwer him to the Subſtance of his Queries, which he takes no notice of as an Anſwer, which he might have publiſhed with his

his Queries; but that he is willing to heap upon us, and reitterate a Multitude of trifling Queſtions, as if he would not regard any ſerious Anſwer; and moſt unjuſtly and peeviſhly reflects, like ſome angry *Anabaptiſt*, in ſaying, *When you can pretend Scriptures, prove your Practicts, then they ſhall be your Rule and Touch-Stone; but when you are out of their Practices and Commands, then the Spirit and not the Scriptures is your Rule*: Whereas we have alwayes preferred the *Spirit* of *Truth* as our Rule and Touch-Stone, and to produce the Scripture to prove our Practice (is not to make them our Rule and Touch-Stone inſtead of the Spirit) which therefore ſhews our Belief and Eſteem of the Scriptures in their place. Oh envious and confuſed Man! How diſhoneſtly and perverſly haſt thou ſtated the Controverſie; our citing that, 1 *Cor. Ch.* 11. was not the *Ground, Touch-Stone* and *Rule* of our Practice; for the Spirit of Life which moves us to pray, ſingly brought us into it in the beginning without any ſuch outward Conſideration, but it was truely cited to prove that our reverent Order and Practice in Prayer was not a *Romiſh Tradition*, brought forth in the *Apoſtacy and Curſe*, as *J. P.* and ſome of his Diſciples falſly charged this our Order and Cuſtom in the Church of Chriſt, after they themſelves had been ſome time therein with us.

His alledging, *different Meaſures, Growths, Motions, further Manifeſtation, Addition*, and *how abundantly different Geſtures will comend the Unity of true faith*; for his contradictory and offenſive Behaviour in time of publick Prayer theſe are but falſe Covers, and ſavor of meer *Ranteriſm* in the bottom, like the *Ranters*, VARIETY IN UNITY, AND UNITY IN VARIETY for their fleſhly Liberty, wherein they contemptuouſly have ſtood ſtaring at us with their Hats on in time of publick Prayer, whoſe Spirits we Judged in the beginning; whereas *different Meaſures, Growths or further Manifeſtations*, in the true Church (which muſt relate to one and the ſame Light and Truth) do neither change the Property of the thing, nor make it another Diſpenſation; nor can they cauſe Contradiction, Oppoſition or Diviſion in one Member againſt another, as is between this Appoſtatized *Ranting* Spirit (that Quarels about the Hat) and the Spirit of the true Church, which acts in Unity, Peace and good Order. His pretence of *a further Manifeſtation, Growth or Addition, for that*

his

his irreverent Custom which is not upheld by him upon a *Religious Account*, is a manifest and gross Contradiction; and his further Manifestation, Growth and Addition, *pretended*, must be beyond us all, and above the whole Church (if we will believe him) for therein he assumes an Authority to judge and revile both *Elders* and *Ancient Friends*, and infamously to notifie particular persons to the World, as he pleaseth, and to set a Mark upon them: and all this without either dealing with them as Christ injoyned, *Mat.* 18. 16, 17. or having the least Consent of the Church, which he hath owned among us; and indeed contrary to all Gospel and Christian order in the Church. Thus while he is accusing ancient Friends, with *Usurping a Head-Ship, setting up a Romish Hirarthy*; he himself is acting the part of an *usurping Pope, proud Prelate*, and *exalted Diotrophes, that loved Preheminence*, and yet would make the World believe, that he is a man of *a very tender conscience*, and *great Humility*; *but this is as real as his Brother John Penyman* entituling himself, *One of the least of thousands in Israel*, or the Popes being *a Servant of Servants*.

Howbeit his great Capital and Charge *is, That we assert those Romish Positions, which having enslaved Nations, and destroyed thousands, and is of a most dangerous unutterable Consequence* [Mark, Reader, by the way how he acts the part of a most malitious Incendiary what more envious an Instigation to Persecution could he have brought forth at this Juncture against us? Oh Treacherous, Apostate, *Judas* the Lord Rebuke thee] But what are those Romish positions? They are namely, 1st, *That we are to believe as the Church believes*: 2dly, *That the Church cannot err*: 3dly, *That she hath Power to bind and to loose*: 4thly, *That it is abominable Pride not to submit to her Judgment, she having alwayes the infallible Spirit, &c.*

However to his own Confutation, he seems herein to clear us from setting up an usurped Hirarchy of *some that seek Preheminence over the Body, & limitting the Power to persons* (as he falsly suggests) for here the Power is attributed to *the Church* in general, yet in these Positions he deals very unfairly; for *to believe as the Church believes, &c.* May be taken, as if we use to preach those bare positions as our great Arguments to enforce People into our Faith; which we never did; but commend our selves to every man's

Conscience

Conſcience in the Sight of God, and therein are we manifeſted; yet that I may looſe nothing of Truth's Teſtimony.

To the *firſt* I affirm, That the true Church is in the true Faith that is in God, and we muſt either believe thus as the true Church believes, or elſe it were but both a Folly and Hypocriſie to profeſs our ſelves Members thereof; this man hath treacherouſly betrayed both his own Conſcience and Teſtimony, who while he would ſeem to own the Church of Chriſt, as a Member of her; yet tells the World, *It is a moſt dangerous Poſition that we are to believe as the Church believes, Oh, Treacherous Enemy to the Church of Chriſt.*

2*dly*, Is it ſo dangerous, *that this Church* (or univerſal Body of Chriſt) *cannot err*? Whenas *the Church* ſignifies *the Elect*, and Chriſt implies an Impoſſibility that the *very Elect* ſhould be deceived, *Mat.* 24. 24. Or that the Gates of Hell ſhould prevail againſt his Church, and promiſeth his Preſence to the End of the World: Were it either reaſonable or juſt to conclude, the whole Body or Church of Chriſt is liable to err, becauſe ſome particular Members may? Obſerve the Darkneſs and perverſe Spirit of this Apoſtate and Accuſer of (not only the Brethren, but) the whole Church; for he ſtates not this Charge againſt a falſe Application made of the ſaid Poſitions by the Church of *Rome*, but againſt the Poſitions themſelves, as being deſtructive and dangerous, and as aſſerted concerning the *Church*, not this nor that particular *Church*, *Congregation* or *Aſſembly*, but its the *Church* his Quarrel lies againſt.

3*dly*, He is even alſo againſt the Church having Power to *bind and to looſe*, though this was a certain Priviledge given of Chriſt Jeſus unto the Church (who in him received a living Sence of both Judgment and Mercy) even to bind and to looſe, by the Power of the holy Ghoſt given unto her, ſee *Mat.* 18. 18 *Joh.* 20, 22, 23. If it muſt needs be accounted dangerous to aſſert this? then its dangerous to confeſs the power of Chriſt that is in the true Church the man hath greatly wronged and out faced his own Conſcience.

4*thly*, *If he will not hear the Church let him be to thee as a Heathen man*, &c. what is it but abominable Pride for any one (eſpecially that profeſſeth himſelf a Member of the true Church) to Refuſe to hear her, or ſubmit to her judgment? when demonſtrated? for ſhe muſt needs have both the infallible Spirit and true Judgment; if every living Member pertake thereof, *he that hath not the Spirit of Chriſt*

Chriſt is none of his; and God is come in ten Thouſand of his Saints to judge the Ungodly, and the Saints ſhall judge the World; and doth not *W. M.* profeſs the Spirit of Chriſt, that he hath it? Yet tells the Word, *It is a Romiſh Poſition, deſtructive and dangerous to aſſert, that the Church hath alwayes the infallible Spirit* (that is the *Spirit* of Chriſt) but did not Chriſt promiſe the *holy Spirit* the *Comforter* to his Church, ſaying, *He ſhall abide with you forever*; and is not this infallible, and the Church's Judgment therefore of Value? Oh how ſadly hath this Oppoſer violated his own Conſcience, perverted the right Wayes of God, and abuſed the pretious Teſtimony of Truth? And ſeeing his Charge is ſo high againſt us for aſſerting thoſe four Poſitions afore-ſaid on the behalf of the Church; and that they are both *Romiſh*, *Deſtructive* and of *a moſt dangerous Conſequence*; it naturally follows that he deems it *not dangerous nor deſtructive for him* to aſſert the *contrary*, namely, 1. *That we are not to believe as the Church believes* (but rather as *W. Mucklow* and his Brother *J. Pennyman* believe) ſeeing that they have aſſumed a Juriſdiction over the Church, and a Power to judge her. 2. *That the Church can err, is fallible, or is liable to be deceived and apoſtatize* (as he queſtions us.) 3. *That ſhe hath no ſuch Power as to bind and to looſe:* [Wherein he ſets his Judgment above Chriſt's, in Oppoſition to his expreſs Promiſe to his Church.] 4. *That the Church hath not alwayes the infallible Spirit* (which is Chriſt's) *and therefore it is no Pride, but great Humility in* W. M. *and* J. P. (as being the lowly Ones) *not to ſubmit to the Church in matter of Judgment:* So that at this Rate they will claim a Superiority and Preheminence above the Church (which heretofore they have owned, and confeſſed to the *Power of God* in her) as if this *had the Infallible Spirit*, when *the Church wants it*; if this be not a Head-ſhip and Uſurpation, a degree higher then the Pope himſelf pretends to, let all intelligent Readers judge; if ſo be the Pope pretends to an Infallibility, not as in a Separation from the Church, but as profeſſing Unity with her ſtill, though he be really Anti-chriſtian in his uſurping the Headſhip, that he doth; and ſo are theſe Men, who like evil Spies have brought Evil Reports upon the good Land, and deſpiſe the Church of God, even his People (called *Quakers*) contrary to their firſt Love, Teſtimony and Conviction.

As for *W. M.* his Addition to his Queries it contains both appa-

 rent

rent Untruths, Folly and Confuſion againſt the Church of Chriſt, implying *the Churches Apoſtacy, Declenſion or Fall from what was teſtifyed in the beginning* among us, which is as good Doctrine as to tell us, that *Chriſt's Spouſe, Bride or the Lamb's Wife is become an Adultereſs*; where then is the Church's Security or Care taken over her by the Head? But this Man himſelf is fallen, and not the Church nor Miniſtry in it, though moſt groſly ſlandered in the *Spirit of the Hat*, which *J. P.* pretended in publick he would prove; but inſtead thereof exhibited divers Articles againſt particular Perſons, to prove, that *our Preachers and Leaders are not ſo infallible as they pretended to be*, which was much beſides and ſhort of the ſanderous Charge given in the *Spirit of the Hat*, p. 43. But how infallible they ever pretended themſelves to be, he told not, he was not ſo ingenuous; did we ever preach up *meerly our ſelves* as Infallible, or pretend Infallibility any otherwiſe then as inſtructed by the *Spirit of Chriſt*, which is *Infallible*? Or did we ever place it upon *human Underſtanding*, as *meer Men*, but upon that *divine Underſtanding* that God giveth? But theſe Apoſtates judge others from their own Darkneſs, and evil Thoughts, and therein render the *Body* as *divided from the Head, and rent to peices within it ſelf*, which is that the *Devil* (*the old Divider*) hath ſought, and now ſets his Agents on Work to make the World believe a Lye, viz. *That he hath made ſuch Diviſion in the Church*, as where *W. M.* ſaith, *In the Beginning, Chriſt within us was then to be Head, but now the Body without us.*

A manifeſt Slander againſt the Body of Chriſt; never ſuch a Doctrine was preached or owned among us, *That now the Body without us is to be the Head, and not Chriſt* (as implyed) and yet he grants, *Chriſt to be the Head of the Body*; and is not that Body the Church which he hath owned? See what Contradiction Envy leads this Man into, who alſo ſaith, *That the Chuch was then to be in Subjection to her Head, and every Member governed and exercized according to the Order of the Head; but now the Body, the Church claims Authority over their Fellow-Members, as peculiarly having the infallible Spirit, &c.*

Theſe latter Words from [BUT] contain two falſe and Unjuſt Reflections upon the Church; for,

Firſt, the Body or Church claims no ſuch Authority over their Fellow-

Fellow-Members; it is groſs Confuſion in him for to affirm it; for all Fellow-Members thereof are included in the ſame Body in Subjection to one and the ſame Head, which is Chriſt.

2. None of the Fellow-Members of the Body of Chriſt, are excluded from having the infallible Spirit in ſome degree, as if it were peculiar only to ſome few, whenas its univerſal throughout the whole Body; though there be diverſities of Gifts given, as the Lord ſees meet, to every Man his proper and peculiar Gift, which all tends to Unity and Edification of the whole Body: But this Man ſeems to claim a Member-ſhip in the Church or Body (as he calls us) and yet judges and reviles the Church; what then would he be a Member of; Is it of ſuch a Body that he repreſents, as *torn to peices, and rent from the Head, or fallen under Apoſtacy*; for we cannot look upon the Church to be made up of *himſelf and John Pennyman*, or a few of their *Spirit*; and that were alſo contrary to *J. P's* writing himſelf, *One of the leaſt of the Thouſands in* Iſrael; but whether he had ſuch low Thoughts of himſelf or not; let God's Witneſs and his People (who have beheld his Deportment and Luceferian Spirit) judge.

W. M. ſaith, *Friends, That which was declared of, and teſtified unto in the beginning was, to direct our Minds unto the Heavenly Gift (not to the Church) but to the Manifeſtation of the Spirit in the particular waiting there to feel its Motions, and to hear its Voice, which would infallibly teach us our Duty towards God, our Neighbour and our ſelves; and not to go forth into Reaſonings to promote comely Orders after the Manner of men, nor to be found in the Exerciſe of any thing in his pure Worſhip, but what the Lord, not the Body required, elſe to ſtand ſtill, &c.*

Herein he hath intermixt his perverſe Parentheſis, falſly charging us in divers Reſpects, as if the Heavenly Gift and the Church were now ſeparate; and what the Lord and his People require in Oppoſition, or as if we were promoting *a Body without the Spirit*, or *Subjection to what the Lord requires*, as if our Teſtimony were now ſo much *varied from* what it was *in the Beginning*; theſe are all moſt falſly ſuggeſted, his ſaying, *It was to direct our minds to the Heavenly Gift, not to the Church, to what the Lord, not the Body required:* See what Diviſion this would make between the Lord, and his People; but he miſtakes [*Not to the Church*] for our Teſtimony

was

was in the beginning and ſtill is, to promote the Unity of the Spirit in our directing the Minds to the Spirit, and to them that love the Lord, to dwell in Love and Unity, which all come unto who come unto the Heavenly Gift, and to follow the Lord's Requirings therein, which is unerring; and what is this but to preach up a true Church-State, which hath been the real Intent and Tendency of our Teſtimony from the Beginning? And had this Man been faithful to what was teſtfied in the Beginning (as he pretends a great Eſteem thereof) the Unity and Society of the Church and People of God called *Quakers* would have been of more value with him, then now ſo enviouſly and confuſedly to quarrel with them, or any *comely Order* or *reverent Cuſtom in the Church*, as he doth, which he did not in the Beginning; for when his Mind was directed to the *Manifeſtation of the Spirit, which would infallibly teach us our Duty towards God, our Neighbour and our ſelves* (as he ſaith) then he (and the reſt concerned) in the Beginning did not *irreverently ſit with their Hats on in publick Prayer among us*, nor ſay that the contrary among us was *a going forth into Reaſonings to promote comely Orders after the manner of Men*; for what needed that, when the infallible Spirit, which was then owned to be their Teacher, freely led them into it? Nor did the Apoſtle ſo go out into reaſoning, when he exhorted the *Saints to think on whatſoever things were true, honeſt, juſt, pure, lovely, of good Report, &c.* But this Man is offended at our vindicating that Order which was made both lovely and comely (by that Spirit that ſet it up) ſince he is gone out from that infallible Spirit which he was directed to in the Beginning, which then moved and led them into both Reverence to God, Reſpect to his People, and how to behave themſelves in the Church of Chriſt, both in Decency and in Order. Note that *W. M.* in ſo plainly profeſſing, and (in Words) owning the *Truth's Teſtimony and Infallibility of the Spirits Teaching, as it was in the Beginning teſtified to among us*, he hath therein ſaid more for the comely Order that then was brought forth in our Aſſemblies, and for the Church having *the infallible Spirit to know Truth from Error and the right from the wrong Spirit*, then ever he can ſay or produce for the contrary, viz. *for his keeping on his Hat in Prayer*, for his accuſing the Church *with Fallibility, Apoſtacy*, or *the Antient Friends* with *Impoſing, Uſurping, &c.*

Out

Out of his own Mouth he is condemned, as one apoſtatized from the Heavenly Gift, from his firſt Love, Convincement and Order, and hath wilfully excluded himſelf from the Union and Society of the Church of Chriſt.

He ſtill boggles and ſeems offended at the Body, the Church, having *the infallible Spirit, the certain unerring Judgment reciding with them upon all Occaſions to know Truth from Error and the right from the wrong Spirit; will you limit the Lord?* ſaith he.

Anſw. Is it a limitting the Lord for the Body or Church of Chriſt to have his Spirit which is infallible? and an unerring Judgment ſo far as we received from the ſame Spirit? What groſs Darkneſs is come over this Man? Doth not the ſpiritual Man judge all Things? And the Saints ſhall judge the World; and dare he ſay that the Spirit of Chriſt hath not taught the Church Truth from Error, nor to know the right from the wrong Spirit? Whenas the Principle we direct unto, and our Teſtimony concerning it, he dares not ſay is fallible; but ſeems to juſtifie our Teſtimony as it *was in the Beginning*, and in Words to own *Inward Motions, Voice and Teachings of the infallible Spirit, and the meaſure thereof within to try the Verity of our Doctrine*: And why ſhould it be rendred a limitting of the Lord for the Church to claim this Priviledge, as thus, having the unerring Spirit? And that we have it to guide and give diſcovery in the weighty matters of Faith and Salvation, and to try Spirits, whether they be of God or no? Surely then we need not want true Underſtanding and Judgment in things of leſſer Concernment. And we are ſo far from limitting the Lord, his Power and Church *to Perſons*, or ſuch as *would exerciſe Authority above their places*, that we affirm (as we experience) that the Power is univerſally free and unlimitted, and the whole Church, even every living Member of the Body of Chriſt pertakes of it, though every Member is not an Eye; and we further teſtifie that whereſoever two or three are gathered together in Chriſt's Name, there he is in the midſt of them to aid and aſſiſt them, whether it be to make Agreement on Earth, end Differences, give a true Judgment in matters as there ſhall be need in the Church among the weak, or only to wait in Truth of Heart upon the Lord, to receive inward Advantage unto their Souls; and God beareth us Record that our Eye is to

his Power, and our Dependence is upon his Counſel upon all weighty Occaſions in our Aſſemblies, and not upon our own Underſtandings *meerly as Men*.

Now it were very groſs and impious to deny that Priviledge to the *whole Church, Body or general Aſſembly*, which two or three met in the Name of Chriſt pertake of, namely, *his Preſence in the midſt of them*; and if his Preſence be in the midſt of two or three met in his Name, ſurely he will not be abſent from a greater number ſo met; but ſaith W. M. *Cannot he reveal to a particular, yea ſuch things as the Church would be ſtartled at, yea, and be ready to queſtion the Verity thereof*? yet he confeſſeth, that it hath pleaſed the Lord to reveal himſelf unto *the lowly Ones, that are little in their own Eyes to inform the Church and Elders thereof*: And are not theſe lowly Ones Members or included in the Church then? Or is the whole Church or *Body* which he confeſſeth *Chriſt to be the Head of*, in ſuch an Exaltation over the lowly ones? Oh what confuſed Work doth this man make? yet we will grant him *that*, *that* may be revealed in ſome particular Caſes to a Prophet or *Apoſtle*, which is not to all in the Church; but then ſuch Prophets or Apoſtles are no ſelf-Separators, but included in the Church, as having one Head, and then the Church will not be *ſtartled* thereat, nor queſtion the Verity thereof, but be in Subjection to the Power or Head Chriſt, which reveals; and the Spirits of the Prophets are ſubject to the Prophets. John *to the Angells of the ſeaven Churches in* Aſia; Moſes, Iſaiah, Jeremiah, *&c. to the* Jews *had particular Diſcoveries and Reproofs* who thereby did not make Diviſions nor Schiſms in the true Evangelical Church, nor oppoſe any comely Order or Cuſtom therein; but then his Compariſon is unequal between *the Church* (*or Body of Chriſt*) now, and *the Carnall Jews, fallen Angells, Elders that ſat in* Moſes *Chair, who Reſiſted the Appearance of Chriſt both in Fleſh and Spirit*, or between *the Spirituall Church, and Congregation of* Iſrael whom Caleb and Joſhuah *withſtood*; is there not a manifeſt diſparity between *the Carnal* Jews *Under the Law*, and the *Spiritual Church now Under the Goſpel*, from whom his Work ſtill drives at a Separation in thoſe he counts *the lowly Ones that may have ſuch things revealed as the Church may be ſtartled at*? who then are thoſe lowly Ones that are not of the Church? And what are thoſe peculiar Revelations or Motions?

Are

Are they ſuch as *John Perrot*, *John Pennyman*, *W. Mucklow*, &c. whoſe perverſe Spirits and Works of Darkneſs are denyed by the true Church among us, as *J. Perrot* with his Motion, *To be aſhamed to morrow of that which he might do in Truth and Righteouſneſs to day*? or J. Pennyman *with his Motion* to have the *Bible and Teſtimonies of Martyrs, with other good Books* to the Exchange in order to burn? Or to invite both *Jews* and *Gentiles* to the *Publication of his Wedding at Merchant-Taylors Hall* (and to his many Venſon Paſties, *voluptuous Extravigancy*) and there to act a *Fool's Tragedy*, and to tell the People, *I have taken* M. B. but when and where he had before taken her he told not (ſo how ſhould they witneſs to his clandeſtine Proceedings? they hoped they ſhould have come to his Wedding, but were cheated and deceived of their Expectations) And afterwards his Motion to cry againſt us in our publick Aſſemblies; which *whimſical Motions and mad Actions of his* the Church hath utterly denyed and condemned; and alſo *W. M.* with his Motion to deliver his *envious confuſed Papers* neer our Meeting-Houſe Door to all ſorts of People, to render the People of God called *Quakers odious* and *obnoxious*; it ſeems, he values his own *Reputation* (which he pleads for) more then the Church's.

He ſaith, Of what hath been ſaid this is the Sum, *A Church limitted to Perſons may impoſe an Error, and caſt out the moſt ſpiritual*: Seeing his great Matter againſt the Church, is ſummed up in this narrow Compaſs; let it be noted, that his Charge againſt the *Church* or Body, which he hath confeſt Chriſt to be the Head of, is varied into a Suppoſition againſt *a Church* limitted to Perſons, that ſuch *a Church may err and caſt out the moſt ſpiritual*: And that is not true, as its univerſally ſtated of *a Church limitted* to *Perſons*, which is *any Church or ſelected number of perſons*, whereas there are Perſons in the true Church, that are grown in the Truth and VViſdom of God, who being choſen out by the Lord and his People for any Service of Truth, they are *a Church*, and fitted to do the Service they are called to; and ſo are two or three gathered in the Name of Jeſus, whom he is in the midſt of: And to be ſure, if this Man will own that there is any Members in the Church, of a ſound Judgment (or any Eyes in the Body) there may be *a Church* or ſelect Number *choſen* out, that will give a true Judgment, and

make a right Diſtinction between the pretious and the vile; and we know there are ſuch Perſons in the Church of Chriſt now, Men grown in the Light and Wiſdom and Counſel of God; and of old the Church had Power in ſome Caſes to chuſe out Men of *honeſt Report, full of the holy Ghoſt and Wiſdom, and there were Elders and Overſeers made by the holy Ghoſt*; however the *Elders and ancient Friends* now, who have kept their Integrity be ſlited by Apoſtates, who are fruitleſs withered Branches; as for this Man's Vindication of his Innocency from being one of the *Cabal* with the Author of *Tyranny and Hypocriſie*, in that he ſaith, He *hath not the leaſt Acquaintance with him that is ſaid to be the Author thereof*. We do not look upon this to be ſufficient to clear him from being one of the Cabal, or Correſpondent with ſome of thoſe that had a Hand in that ſlanderous Pamphlet, becauſe ſome of the matter came from himſelf, he was an Informer at leaſt, confeſſing himſelf to be concerned in page 50. and 52. and he hath appeared in the very ſame Language of *the Spirit of the Hat* and *Tyranny*, &c. againſt us; however he ſeems to clear himſelf more from being directly the Author of the latter then of the former; for that *Spirit of the Hat* ſhews forth *W. M*'s perverſe Spirit and Language (againſt the *Body*, and *our Miniſtry* and *Elders*) reitterated in this late Paper: His Reflection upon *J. W. and T. M.* is anſwered before in our Book againſt *Judas and the Jews*. However he hath not dealt either like a *Brother* or *Chriſtian* with them, in notifying them to the World in ſuch an infamous manner; if they had been culpable of all thats reported againſt them (which they are not) he ſhould have firſt admoniſhed them in private, and not to have dealt with them as with Heathen, in this publick manner, unleſs they had refuſed (not only) to hear (him and two or three more) but the Church alſo: I appeal to his Conſcience, hath he taken this Courſe to gain his Brother according to Chriſt's Precept; and dare he ſay that *T. M.* hath not been dealt withall for his Miſcarriage, though we never underſtood it was ſo groſs as rendred in *Tyranny and Hypocriſie* [wherein *J. W.* and many others are abuſed] However is it equal to caſt that upon us which we have condemned and are clear of? Or to upbraid any with what is paſt, that have repented, received Mercy and Forgiveneſs from the Lord? Would he be ſo dealt by? Oh hard-Hearted perfidious Man.

To

To his ſaying, *It is denyed that he accuſed* G. F. *to be a Reſpecter of Perſons in Judgment; but he poſitively affirms, he did ſo accuſe him.*

But I ask, how is it denyed that he did ſo accuſe him, when it is confeſt, *that ſome pronounced Woes upon* W. M. *Judas and the Jews*, p. 22. which ſure was on ſome Occaſion given by him; therefore his Accuſation was condemned by the Meeting (and ſo in the ſaid Book) as falſe; and Wo belongs to that treacherous Spirit that was the Author of it, and ſince hath ſpread it to the World; he ſaith, *He is ready to make good his Charge, if they deny it, &c.* It ſeems, it is not made good yet then; but ſtill he violates Chriſt's Precepts, for if he could have made it good, he ſhould have done it before two or three Witneſſes and the Church, if there had been need, and not have publiſht it to the World, unleſs there had been a refuſing to hear the Church; but on the contrary, the Church hath given Judgment and Pronounced Woes againſt this ACCUSER OF THE BRETHREN who hath refuſed to hear the Church.

His accuſing us *with juſtifying the accuſed when guilty, and condemning the Accuſers when Innocent, and ſaying, until you take Shame unto your ſelves, & lie low before the Lord for theſe Abominations, &c.*

If he had apprehended any Injury done him of this kind by any among us, he ſhould have told the party of it particularly, that the matter might have been heard and determined within the Church, and not have (in this general Way of charging) divulged it to the World, tending to beget a general Suſpition againſt us, but its manifeſt, that his Accuſations proceed from an envious Heart, which God will judge, and ſavour of an exalted Luciferian Spirit in him, that aſſumes ſuch an Infallibility in Judgment, and Power to exclude and excommunicate others, which he will not allow the Church (or Body that Chriſt is Head of) among us, whilſt all along he ſuggeſts that *the Church may err in Judgment and Tryal of Spirits*; but he would have his Judgment againſt us believed as Infallible (no doubt) or elſe he would not be ſo poſitive in it, but rather have ſtated it as *Queries propoſed*, which is not *Liberty of Conſcience aſſerted.*

His admoniſhing us *to let Judgment paſs upon the Tranſgreſſor, and to ſpare no Perſon whatſoever for Favour or Affection*; implies

than

then that we (as the Church) must have infallible Judgment and Power to pass it: How well this agrees with much of his Work against the Church, I leave to them whose Eyes are open to judge.

To his pretending, *that he hath discharged his Conscience towards us in Faithfulness.*

We are sure that his reviling us openly to the World, and infamously notifying Persons among us, without any faithful, friendly, or Gospel-Proceeding with them within the Church; these do neither savour of any tender Conscience nor Christian Spirit. Oh gross Dissimulation and manifest Hypocrisie and Treachery, thus to place his own Malice and Shame (he has fomed out against us) upon *Conscience* and *Faithfulness*: And so his conclusive Title to himself savours of meer feigned Flattery and deceitful Insinuation, in calling himself, *One who greatly desires to see Moderation, Love and Charity to be mutually extended unto all those whose Hearts are upright and Consciences tender towards the Lord, though in several Forms.*

Thus he would ingratiate himself into a popular Affection, whenas he hath shewn neither Moderation, Love nor Charity (but the contrary) towards the House-hold of Faith, among whom he sometime walked not long since (namely, among the People of God called *Quakers*) having represented them, as no better than a Church made up of 1. *Imposing usurping Elders*; 2. *Complying Hypocrites*; 3. *Fearful, Enslaved and Ignorant Persons, who comply for Fear or Self-Interest, and not from a real Conviction in themselves:* The very Tenour of his Work doth at least implicitely thus charge us: And as we are a People professing the Name of God, and bearing witness to his pretious Truth; we do commit our Cause to him to plead and vindicate our Innocency from these Aspertions and Slanders, not doubting, but he will rebuke that Treacherous Spirit, that hath so grosly abused and mis-represented us to the World.

AS concerning *B. Furly*'s Paper long since writ, but lately part of it inserted in *Tyranny and Hypocrisie*, and which that Scoffer *Fra. Chadwel*, and others of Truth's Adversaries have boasted of against me; this may signifie, that as it was writ when *B. F.* was clouded by this Spirit of Division; since (through the Lord's Mercy

Mercy) he hath been brought to a better Underſtanding, and to ſee and judge his former Prejudice and VVorks thereof; being ſatisfied alſo that the Apoſtates and *Baptiſts* had not in the leaſt *B. F's* Conſent in the Publication of his Paper, which I did (preſently after I had it) give a plain and full Anſwer * to in the Light of Truth; and *J. Pennyman* was privy to thoſe Controverſies, being intruſted in conveying the Letters between us; but he was not pleaſed to publiſh my Anſwer, but rather to abuſe my Name in Print without Cauſe, accuſing me with *ſubtil and dark Imaginations*, * But he ſhould look at home, and ſee his own dark Imaginations: Judge ſerious Reader, what Reſpect theſe Men have to the Truth and People of God, in their reviling the Innocent, deſpiſing the Church of Chriſt in print, publiſhing Weakneſſes and Failing of particulars, that have been judged by them long ago, raking up condemned Stuff to caſt upon us, telling thoſe things in *Gath*, and publiſhing them in *Aſhkelon*, that cauſe the Uncircumciſed to triumph: All which have neceſſitated us, thus publickly to appear in Truth's Vindication againſt them.

* Which I could yet produce if need were.

* In his Paper, dated London, 3. Day of Aug. 1671.

G. W.

Some Defects and Faults eſcaped in the Preſs, thus to be corrected.

EPiſtle page 3. Line 12. read *have kickt*. P. 4. The Margin-Note relates to *Fra. Chadwell*. L. 9. r. *among us*. P. 7. L. 1. for *and* r. *is*. L. 6. for *and* r. *are*. L. 8. for *Heads* r. *Friends*. P. 8. L. 2. for *in* r. *him*. L. 33. for *or Mother* r. *and Mother*. P. 9. L. 33. r. *Arbitrarineſs*. P. 12. L. 19. for *nor* r *not*. P. 15. L. 19. dele *and*. P. 17. L. 4. for *Word* r. *World*. L. 28. for *this* r. *they* P. 18. L. 10. for *hat* r. *that*.

THE END